Because of the kindness received by one was received by all they formed this contract. In early days the Sticks ~~sat~~ moved around, going even to Rivers Inlet. 2 ~~Sticks~~ B's relatives of Joshua's father, had another relative, a Stick, who was accused of Elias box. A stick was drowned, attributed to Elias box, and a Stick was shot in thigh. Word was sent to 2 B's, up they went. Their relative told them nothing serious, however they put him on Indian chair, carried him to canoe. En route the Bella Coolas twitted him for failure to take vengeance, saw no proof of Elias box. These 2 uncles had measured out charges, one fired, exchange of shots, one of B's wounded & descendant of Stick who shot first met B's father, both had story though no personal animosity. Stick wanted to make peace, stating that he realised he was in wrong. Stick had a young child. Stick said hold out your arms, & made motion of giving child ② At later time talked ~~at later time~~ for present an offering in return, they are ready to buy back child. (In older times in B had ~~fried~~ a man in neighbouring tribe, & wished to make peace, he would take a daughter of marriageable age & give her away. He takes ceremonies

They would be ˈɪz ˈskwiːnzɪz ə kɔːmɪtɪŋ ˈɪks

(1) ~~ˈɪt ˈskwiːnzɪz ɪz ə kɔːmɪtɪŋ ˈɪks~~. This word is applicable to anybody held in contempt.

(2) Or boy. Child given is bleed in esteem, children are not. O yon conscience, & peace only made. To save fear of retaliation, chief has nothing to do with it. Child is given at great (shin), with witnesses. Ex poor man has got to live in dread.

of hand washing, if daughter too young he makes ceremony, & (2) gives daughter later. Children of such marriage have no status. Because he (typ) had nothing of efferts to give on island he gave that which he could, hence people stuck together. The men reached ½ way to (typ) C

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(1) kot kàm u t l

If I meet a ♀ and offer her $5.00 for a time. This is a secret contract, made for specific action. Usually used for two or three persons, so doubtful if applicable to groups who agreed to help each other.

Trouble follows if during husbands absence, W accepts money. It is regarded as theft of personal property, hence when (Tyl) gave wife the boss making great present.

(70)

(1) At grave-yard only Sun people speaks to sun, the sun. Other people cry-sing to (himanoos) of deceased, they tell it to travel up generations to God which Kdaiates took from husmata, & follow it up to Tsesmata.

A dead man can be both raven & son at same time. The sun people are dying out, many of his & and her people died. His sista died at this time. His mother knows that the sun's light be dimmed, her family almost extinct, an eclipse followed. Sun people have prayers to (swallotty) in house, not at grave.

(12) hot pan (asquila) common knowledge that such methods used by chief Lawson copy p. 195 Cox man. 1 c. when 2 women shot at Kuisgut, Robert Hood used stuff (he & us does not know what) put it on backs of necks of deceased in belief that murderer would die though disease in same place. A Stick married to Rivers Inlet & settled at Kuisgut & within 6 months died of trouble, proof that he was one of perpetrators. This happened during great war.

If man runs dirty box he trains child who learns power in indirect way. A dirty box train always worked with "lie-doctor" (13) (asquila) heal were rare, but many were "lie-doctors". The "lie-doctor", an expert deceiver, was called in to help sick person. The "lie-doctor" performer fakes, the real cause being the lowering or raising

(V) 195

(X)

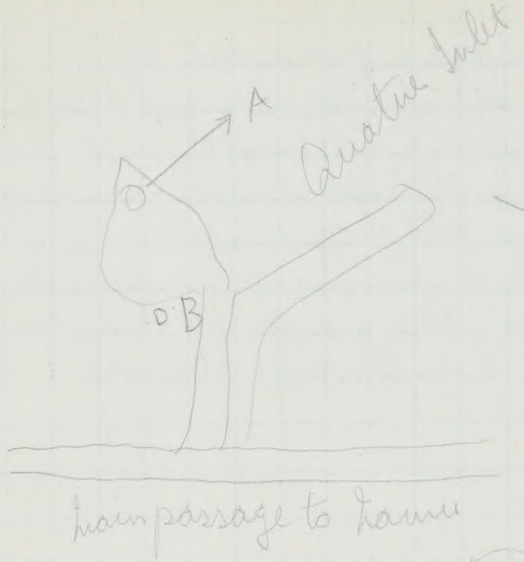
(8) Suppose a child of 5 or 6 dies. Had he lived he would have been able to carry on story of family. Suppose sun people had lost child they would recite family story & lament that child had not been able to live long enough to perpetuate story. They appeal to family (1) deity to give child happy life & teach him family story. (X)

(9) (hinanoas) make light the way of the (hinanoas) to (nusmato) the house of (alkuntam). Here it will know all things, including its story. When (hinanoas) reaches heaven it receives its rightful position, and people ask (10) to give (hinanoas) the place which original member of family had had there. On earth people have died, but (nusmata) is boundless and cannot be filled. (nusmata) is not like an open dance-hall, but series of rooms each for own people. Sun people all, whale people & the rest.

(10) (alkuntam) is boss over everything, creator. (11) (smallotty) is some deity, but the side of his nature which knows individual stories of each family, hence is able to allot places in (nusmata) and prayers are made to him via (alkuntam). The rooms were there, became vacant on coming on earth, no one knows whether walls are taken down & (nusmata) becomes open. Anyway (hinanoas) has plenty of room, unfillable. (11) smallotty

(1) This idea of open house is purely a personal notion of Joshua.
(2) (himanoas) of dead son came, conveyed by (sisk).
(3) When a person dreams his (himanoas) can move all over world, eyes remain in sleeping body, but (sut) power makes thing visible. The body was like dead, the man's (himanoas) recognised the (himanoas) of the son. A (himanoas) has bodily senses, but in increased power, e.g. it can see through iron. It is above all physical powers. ~~E~~ In everyday life a man thinks of to-morrow, or whether fire is safe in own house, thanks to (himanoas). Health before or after death can (himanoas) be bounded, but more powerful after death.
(13) Sea-doctor always own kith and kin of dirty boa man.
(10) This appears to be incorrect; sun-people also tell (himanoas) to go up road of ancestors. Cry sing for all takes place ~~for~~ on night of Friday. When mask is made (sisark) he prays to sun at any time by sun-people.

Grandfather of Sally, now about 50 a (Kyi) living at Falls. He was a Rivers Inlet man. He died Suddenly. Word was brought to (nonodjons) & they thought that by his sudden death he could not return. On the road he had to travel was a chasm, his power would enable him to leap chasm en route, but power left on other side so no return. The (nonodjons) insisted on public initiation of J— as (hesiut). J's uncle objected, wishing to use him at (klim) next year, but the learning of Sealth by accident made it necessary to put him through at once.



① They then collected box of newly dead Native & carried it a la stretcher.

mountain meeting twin

Beach where woman lived

② Bella Bella people.
③ V. long time ago but Joshua Hanuse dirty box still used.

④ Quatsino only place where this carved separately.
⑤ Rock shelf-like place. Also close at Kunsgut. Near Port Simpsons many corpses in boxes, preserved by natural causes.

Quatsa Village (2), on Quatsa Inlet. Island A only island at high tide. On island was burial ground of tribe (4). Big village at B. Commoner's burial ground at D. ~~The~~ Method of burial was to place boxes in caves, one on top of each other. Boxes disappearing from commoner's cave, dirty box was suspected. One woman had lost (3) most of relatives, only left herself & nursing child. She noticed that one family was not dying while other families were dying fast. Of family that ~~had~~ had lost 4 brothers. She had noticed that whenever anyone was sick these brothers used to take canoe, go up other head, always excuse for absence, fetching hemlock etc. When her last relative died she decided to watch same night, brothers away as usual. She found ~~that~~ Brothers came back early, during day, & hid canoe under overhanging cliff in Quatsa inlet, unknown to anyone (1). She with child followed them up mountain, in long zigzags. Finally they came to precipice with tall tree standing in front, branches at top touching face. Three looked tree, one stayed below to tie on rope. Opposite branches was ledge on cliff. They had put plank to tree, hauled up box, other man followed & all went inside. She saw sign of fire. Nursed child to keep it quiet, climbed tree, looked in. 4 men were wearing masks, only recognized by

(1) She took some of oil.
(2) This was first knowledge that oil of dirty box was brewed from inside of human thighs.
(3) Of Quatre only.
(4) The people are called and donor of feast gets any assistants to fill boxes. When messenger calls the food is en masse, as head of each family enters the messenger calls his name. There is place for each family. Each box was more than enough for one feast. 15 gram = 1 (chin) man had most boxes, but lent out when necessary. Sometimes had crests, if so family used this box. Nameless boxes often got wiped up as hard to identify - insult not to eat all food, hence took it home. Head chief sat opposite door, degrees of importance on either side. Suppose man on R H side of (Pottes) died, everybody moved up one. If (pottes) had son frequently partner of father, & fit to take father's place he would step into father's shoes - otherwise not. If later on he became wise he could step into chieftainship. e.g. Pottes has son who is nothing. Mountain Jim is son of chief of another village, now nothing.